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PSYCHOLOGICAL LITERATURE.

Studien über Hysterie von DR. JOS. BREWER and DR. SIGM. FREUD.

This little book, although it appeared in 1895, is not so generally known by psychologists perhaps as both its interest and importance warrants. With a different purpose than the great work of Legrand Du Saulle, the present study limits itself to those cases of hysteria which are of psychic origin. These are much more numerous than has commonly been supposed, and can almost invariably be traced back to some lesion of the psychic sexual region. Psychical hysteria is defined as "der Erregung, welche abströmt oder abreagirt werden muss." The excitant is of a compulsory nature and being ideational in origin is frequently hidden from the individual himself. It may often be reproduced by the aid of a light hypnosis or by pressing the patient to the point of confession, and upon such possibility and the degree of its success rests the therapeutic procedure of the authors. The key note of the discussion lies in the endeavor to find the causes or occasions of hysteria in sudden, painful experiences, shocks of some sort, frequently sexual, apparently present for the first time but really originating in years past. The clearest dependence is established between psychic lesions or shocks and the resulting hysterias with their various sensory and motor disturbances.

The Inhalts-Verzeichniss enumerates the following topics:

Part I. The Psychical Mechanism of Hysterical Phenomena, a reprint from the Neurologischen Centralblatt for 1893.

Part II. A history of cases, carefully detailed and with much of psychological suggestiveness.

Part III. Restatement of the author's theory and an attempt to find a basis for the facts noted in cerebral dynamics.

Part IV. This section, not the least fruitful, deals with the psychotherapeutics of Hysteria.

Three propositions embrace the carrying power of the author's discussion. *First*: Hysteria is for the most part psychic and founded upon reminiscence. As is explicitly stated, the shock as agent does not immediately provoke the symptoms, but the memory of the psychic shock acts as a sort of strange or foreign body, remaining active for years after the first impress. *Second*: The emotional force and pathological effectiveness of such reminiscences are due to the fact that normal, adequate reactions, either instinctive or expressional, are denied them. Hysterias are conditioned upon hyperæsthetic memories. *Third*: Such memories and emotionally surcharged reminiscences tend to form separate groups, giving rise to the well known phenomena of distraction, double consciousness, sensory, motor, and organic disturbances.

The hysterical consciousness has a field of its own, its reactions multiform and varied, subject to no apparent laws. Completed in its course of development, it leads to a sundering of the soul itself. Herein it may be likened to the self of the hypnotic state, many of the phenomena of the former are paralleled in the latter. So the authors would place beside the formula, "Hypnotism is artificial hysteria," the other proposition, "The basis and conditions of hysteria are found in the existence of hypnotic Zuständen." Thus the problem

of pathological associational groups of hyperæsthetic memories, so influential and effective of bodily conditions, pools itself with the efficacy of hypnotic suggestion in general.¹

The authors assume a tendency to keep constant the intra-cerebral excitation. The regular normal expression of the emotions, the satisfaction of the fundamental needs of our being, the activities of our routine life are all aids in maintaining nervous stability. Shocks of various sorts from without, sudden fright, extreme sorrow or joy, over repression from within, too much monotony and uniformity may quickly raise the tension to the point of danger. The vegetative organs are normally insulated from the activity of the cerebrum, but under the circumstances stated, or others akin, the over tension of the cerebral excitation may break through its accustomed bounds, diffuse itself over wider areas, shunt itself into new paths. As with electric currents, weakened places of insulation may be broken through, the continuity of connection may be destroyed, or a "kurzer schluss" formed, thus laying a neurological basis for both the positive and negative phenomena of hysteria. Here belongs, too, what Oppenheim calls the "anomalous expression of the emotions," the purely motor part of hysteria.

The unique feature of the book is the method of cure as applied to psychic hysterias. In many cases, the complete confession of the circumstances and occasion of the original psychic shocks was sufficient to cause the phenomena of hysteria to vanish. In other cases, a light degree of hypnotism, or the "concentration" of the patient's attention by Bernheim's method, serves to aid the patient in recalling and reliving the occasioning factors. These, plainly and fully detailed in words, lead to the abrogation of the bodily disturbances likewise. Communication enlightens, discharges, relieves the tension, even if it be not held with the priest and followed by absolution.

The psychic process which was the point of departure must be reproduced in a manner as life-like as possible, brought in *statum nascendi*, and then detailed or confessed. Cramps, neuralgia, hallucinations, functional ailments, paralyses, anaesthesias, once in full intensity, have been caused to vanish. For example, the hysterical patient Frau Emmy (to which Freud devotes about fifty pages in detailing history, diagnosis, and cure) is the subject of successive traumatic experiences, early sexual precocity and knowledge, severe fright in various ways, attacks on the part of her brother, who is a morphine fiend, death of her husband, etc., all stored and surcharged with emotion, knit together into a pseudo-personality. These constituted a latent cause of hysteria, which always took the direction of some factor in this complex group of associational states. Treatment and cure were peculiarly difficult because "the second condition," the hysterical personality, had, as it were, so many roots, was so deeply imbedded and appeared under such diverse forms and activities. The treatment consisted, however, as in all cases of psychic hysteria, in securing repeated confession of all the shocks and morbidities and discharging the memory of the same day by day as they appeared.

A distinct tendency in this interesting discussion is to rehabilitate the sexual element as of prime importance in hysteria—a standpoint which is more or less repudiated. Freud, fresh from the school of Charcot, as he himself says, was prone to look upon the sex element in hysteria as a misnomer, but was led to a change of view by a careful

¹ Delboeuf's experiments and theory of cure by release of attention from the "life of relation" are suggestive, in this connection.

De l'Origine des effets curatifs de l'hypnotisme. Paris, 1888. A brief statement of theory may be found also in Mind O. S., Vol. XIII, p. 148 ff.

study of the remarkable cases detailed in Part II. The apparently correct inference from statistics that hysteria (which Dr. Weir Mitchell calls the domestic demon) increases notably during the adolescent stage of girls and immediately succeeding marriage in women, as well as the recent clinical records of Gattel, shows that the female diathesis is peculiarly susceptible to hysterical phenomena, just as paresis at the present stage of evolution is somewhat characteristically a male disease. In fact, the great functional changes and duties of woman, which mean periodic instability and tensional activity, might argue as much.

The book will thus prove suggestive to those hide-bound psychological thinkers who are over-dogmatic in fixing the limits of the normal in conscious life, as well as those who view the abnormal as *ipso facto* of no direct value to the task which psychology has ever in hand, the systematic explanation of conscious experiences.

ERWIN W. RUNKLE.

History of Intellectual Development on the Lines of Modern Evolution, by JOHN BEATTIE CROZIER. London; Longmans, Green & Co., 1897. Vol. I, pp. 519. Copious index.

This book is the first of a series of volumes in which the author sets himself the task of expounding the Intellectual Development of the world. In this volume the subject is brought down to the closing of the schools of Athens by Justinian. The evolution of Greek, Hindu, Hebrew and Christian (to 519 A. D.) thought are treated. In succeeding volumes, Mohammedanism, Mediaeval Catholicism, the Revival of Learning, the Reformation, Modern Metaphysics and Modern Science, with the Doctrine of Evolution are to be dealt with; and the results of this comprehensive survey of Intellectual Development will be brought to bear upon the present problems of religion, philosophy, politics, political economy and sociology.

Hegel, Comte, Buckle and Spencer have already made attempts to reduce this history to fixed and determinate laws. But these attempts, though admirable and splendid in themselves—as efforts of the human mind to find itself—as scientific histories were foredoomed to failure. Not until our own times has a sufficient body of historical facts been brought together to justify an attempt to reduce them to fixed and scientific laws. Hegel was obliged, therefore, to enunciate a single general law for the whole field of intellectual development, instead of enunciating a number of more closely-fitting laws for its separate divisions and sections. Comte in his "three stages" shows how the *social and moral* phenomena of the several periods were connected, but his law was too wide and general to determine their *intellectual* curve and line of evolution. Buckle made no appreciable advance upon Comte. He merely presents the same thesis under different terms; and turns what purports to be scientific enquiry into a magnificent piece of special pleading in the interests of a particular stage of intellectual development—the scientific or "inductive." As with Hegel and Comte, so with Spencer. His great law of evolution is too wide and comprehensive for a satisfactory explanation of the special problem of intellectual development. The law of endless differentiation as a cosmic principle is of prime importance, but is barren as an explanation of the limited problem in question. The sky, though spanning the world, and being the abode of the gods, is useless to protect man from wind and rain. The important point is not the knowledge that a new germ of religion or morality, once planted in the minds of men, will unfold in infinite differentiations; but rather the important thing to know is how a specific intellectual advance